

THE NEW TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

This Version of Scofield had Nothing to do with Westcott & Hort.

FHA Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

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Please give them rest, funds, spiritual protection,
physical health, positive and biblically faithful friends.

Help them to have all the resources, books,
places, strength and the time that they
ask for, in order to be able
to keep working for You. Help them have plenty of gas for
their car, and food to have real strength.

I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in. Help *those in this book and help ministry*
to want to know and love you and your Word **more** every day.

I pray *that you would protect them from* the Spiritual
or other Forces that could harm them or their work and projects,
or slow them down. Please help them to find Godly friends who
are eager and able to help. Provide stable transportation
for their consistent use. Give them rest and strength.

**And Lord, help
and expedite
their other
projects
also !!!**

Remind me to pray for them often as this
will help and encourage them.

Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do all
these things in the name of Jesus, Amen,

The Scofield Reference Bible

THE HOLY BIBLE

Containing the Old and New Testaments
AUTHORIZED VERSION

With a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, chronology, and index, to which are added, helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs

EDITED BY

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AMERICAN BRANCH

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INTRODUCTION.

(TO BE READ.)

THIS edition of the Bible had its origin in the increasing conviction of the Editor and through thirty years' study and use of the Scriptures as pastor, teacher, writer, and lecturer upon biblical themes, that all of the many excellent and useful editions of the Word of God left much to be desired. Gradually the elements which must combine to facilitate the study and intelligent use of the Bible became clear to his mind. These he has, with the invaluable collaboration of a wide circle of spiritual and experienced Bible students and teachers, in England and the United States, endeavoured, with what measure of success others must now judge, to embody in the present work. The distinctive features are as follows:

I. It was felt that the old system of references, based solely upon the accident of the English words, was unscientific and often misleading. In the present edition, by a new system of connected topical references, all the greater truths of the divine revelation are so traced through the entire Bible, from the place of first mention to the last, that the reader may for himself follow the gradual unfolding of these, by many inspired writers through many ages, to their culmination in Jesus Christ and the New Testament Scriptures. This method imparts to Bible study an interest and vital reality which are wholly lacking in fragmentary and disconnected study.

II. The last fifty years have witnessed an intensity and breadth of interest in Bible study unprecedented in the history of the Christian Church. Never before have so many reverent, learned, and spiritual men brought to the study of the Scriptures minds so free from merely controversial motive. A new and vast exegetical and expository literature has been created, inaccessible for bulk, cost, and time to the average reader. The winnowed and attested results of this half-century of Bible study are embodied in the notes, summaries, and definitions of this edition. Expository novelties, and merely personal views and interpretations, have been rejected.

III. Helps have been provided, available for instant reference, on the very page where help is needed. For example, at every mention of a Hebrew month, weight, coin, or measure, the English equivalent is given in the margin. Obscure and difficult passages, alleged discrepancies or contradictions, and every important type or symbol are elucidated by new references, or made the subject of an explanatory footnote on the same page.

IV. All of the connected topical lines of reference end in analytic summaries of the whole teaching of Scripture on that subject, thus guarding the reader against hasty generalizations from a few passages or proof texts. The saying that "anything may be proved by the Bible" is both true and false—true if isolated passages are used; utterly false if the whole divine revelation is in view.

V. The great words of Scripture, as adoption, advocacy, assurance, atonement, church, conversion, death, election, eternal life, eternal punishment, faith, flesh, forgiveness, grace, hell (whether *sheol*, *hades*, or *gehenna*), imputation, justification, kingdom, propitiation, reconciliation, redemption, repentance, righteousness, salvation, sanctification, sin, world (in its four meanings), etc., etc., are defined in simple, non-technical terms. These definitions have been submitted to, and approved by, a very large number of eminent students and teachers of all the evangelical bodies.

VI. Each of the sixty-six books of the Bible is provided with an introduction and analysis, the latter so carried out in the text by appropriate sub-heads as greatly to facilitate the study and comprehension of the book.

VII. The entire Bible has been divided into paragraphs by italicized sub-heads while preserving the chapter and verse division which gives the Authorized Version, among many other superiorities, its unrivalled pre-eminence.

VIII. The remarkable results of the modern study of the Prophets, in recovering to the church not only a clear and coherent harmony of the predictive portions, but also great treasures of ethical truth, are indicated in expository notes. This portion of the Bible, nearly one-fourth of the whole, has been closed to the average reader by fanciful and allegorical schemes of interpretation. The method followed gives ready access also to the amazing literary riches of the Prophetic Books.

IX. The greater covenants of God which absolutely condition human life and the divine redemption, and about which the whole Bible gathers, are analyzed, and their relation to each other and to Christ made clear.

X. The Dispensations are distinguished, exhibiting the majestic, progressive order of the divine dealings of God with humanity, "the increasing purpose" which runs through and links together the ages, from the beginning of the life of man to the end in eternity. Augustine said: "Distinguish the ages, and the Scriptures harmonize."

XI. After mature reflection it was determined to use the Authorized Version. None of the many Revisions have commended themselves to the people at large.

The Revised Version, which has now been before the public for twenty-seven years, gives no indication of becoming in any general sense the people's Bible of the English-speaking world. The discovery of the Sinaitic MS. and the labours in the field of textual criticism of such scholars as Griesbach, Lachmann, Tischendorf, Tregelles, Winer, Alford, and Westcott and Hort, have cleared the Greek *textus receptus* of minor inaccuracies, while confirming in a remarkable degree the general accuracy of the Authorized Version of that text. Such emendations of the text as scholarship demands have been placed in the margins of this edition, which therefore combines the dignity, the high religious value, the tender associations of the past, the literary beauty and remarkable general accuracy of the Authorized Version, with the results of the best textual scholarship.

The Editor disclaims originality. Other men have laboured, he has but entered into their labours. The results of the study of God's Word by learned and spiritual men, in every division of the church and in every land, during the last fifty years, under the advantage of a perfected text, already form a vast literature, inaccessible to most Christian workers. The Editor has proposed to himself the modest if laborious task of summarizing, arranging, and condensing this mass of material.

That he has been able to accomplish this task at all is due in very large measure to the valuable suggestions and co-operation of the Consulting Editors, who have freely given of their time and the treasures of their scholarship to this work. It is due to them to say that the Editor alone is responsible for the final form of notes and definitions. The Editor's acknowledgments are also due to a very wide circle of learned and spiritual brethren in Europe and America to whose labours he is indebted for suggestions of inestimable value. It may not be invidious to mention among these Professor James Barrelet, of the Theological Faculty of Lausanne, Professors Sayce and Margoliouth, of Oxford, Mr. Walter Scott, the eminent Bible teacher, and Professor C. R. Erdman, of Princeton.

Finally, grateful thanks are due to those whose generous material assistance has made possible the preparation of a work involving years of time, and repeated journeys to the centres of biblical learning abroad.

The completed work is now dedicated to the service amongst men of that Loving and Holy God, whose marvellous grace in Christ Jesus it seeks to exalt.

Jan. 1, 1909.

C. I. SCOFIELD.

PREFACE TO THE PRESENT EDITION.

The very large demand for the Scofield Reference Bible in every part of the world, and the consequent large and repeated printings, have made it necessary to reset the entire Bible in new type that the high standard of the Oxford University Press may be maintained, and the public furnished with this Bible in the highest form of the printer's art. To the attainment of this high purpose no labour of Editor or publishers has been counted too great.

The Scofield Reference Bible has now been nearly eight years in the hands of the Christian public. The editor would be more, or less, than human if he were not profoundly grateful, not only, nor chiefly, for the large sale accorded to it, but rather for the assurances which have reached him from every part of the earth of blessing through its use.

That this testimony has come in part from great biblical scholars has been most gratifying, but it has been an especial cause of gratitude to know that the plain people of God in their homes, and far away missionaries in heathen lands have been helped to a clearer and more spiritual apprehension of the Word of God.

But the very warmth of this welcome given to his labours has made the Editor solicitous that in any new typing of it he might find his opportunity to add, here and there, such further help as experience has shown to be desirable. This he has endeavoured here to do. The Panoramic View of the whole Bible will, it is believed, show the unity of the Book—a fact in danger of failing to be perceived in face of the other and more evident fact that it is made up of many books.

Chronological data have also been supplied; and, on the mechanical side, more distinct type; larger type in the reference columns; and the substitution of Arabic for Roman numerals will be noted as distinct improvements.

The Editor is especially grateful to the many eminent and spiritually minded brethren who have aided him by suggestions and counsel, and to those whose most Christian liberality has made such a work possible. He is sure that they, not less emphatically than himself, in again putting forth this testimony to Him whom having not seen we love, will say: "Yet not I, but the grace of God which was with me."

"Greysingles," Douglaston, L. I., Jan. 1, 1917.

C. I. SCOFIELD.

A PANORAMIC VIEW OF THE BIBLE.

The Bible, incomparably the most widely circulated of books, at once provokes and baffles study. Even the non-believer in its authority rightly feels that it is unintelligent to remain in almost total ignorance of the most-famous and ancient of books. And yet most, even of sincere believers, soon retire from any serious effort to master the content of the sacred writings. The reason is not far to seek. It is to be found in the fact that no particular portion of Scripture is to be intelligently comprehended apart from some conception of its place in the whole. For the Bible story and message is like a picture wrought out in mosaics: each book, chapter, verse, and even word forms a necessary part, and has its own appointed place. It is, therefore, indispensable to any interesting and fruitful study of the Bible that a general knowledge of it be gained.

First. The Bible is one book. Seven great marks attest this unity. (1) From Genesis the Bible bears witness to *one God*. Wherever he speaks or acts he is consistent with himself, and with the total revelation concerning him. (2) The Bible forms *one continuous story*—the story of humanity in relation to God. (3) The Bible hazards the most unlikely *predictions* concerning the future, and, when the centuries have brought round the appointed time, records their fulfilment. (4) The Bible is a *progressive* unfolding of truth. Nothing is told all at once, and once for all. The law is, "first the blade, then the ear, after that the full corn." Without the possibility of collusion, often with centuries between, one writer of Scripture takes up an earlier revelation, adds to it, lays down the pen, and in due time another man moved by the Holy Spirit, and another, and another, add new details till the whole is complete. (5) From beginning to end the Bible testifies to *one redemption*. (6) From beginning to end the Bible has *one great theme*—the person and work of the Christ. (7) And, finally, these writers, some forty-four in number, writing through twenty centuries, have produced a *perfect harmony* of doctrine in progressive unfolding. This is, to every candid mind, the unanswerable proof of the Divine inspiration of the Bible.

Second. The Bible is a book of books. Sixty-six books make up the one Book. Considered with reference to the unity of the one book the separate books may be regarded as chapters. But that is but one side of the truth, for each of the sixty-six books is complete in itself, and has its own theme and analysis. In the present edition of the Bible these are fully shown in the introductions and divisons. It is therefore of the utmost moment that the books be studied in the light of their distinctive themes. Genesis, for instance, is the book of beginnings—the seed-plot of the whole Bible. Matthew is the book of the King, &c.

Third. The books of the Bible fall into groups. Speaking broadly there are five great divisions in the Scriptures, and these may be conveniently fixed in the memory by five key-words, Christ being the one theme (Luke 24. 25-27):

PREPARATION.

The O. T.

MANIFESTATION.

The Gospels.

PROPAGATION.

The Acts.

EXPLANATION.

The Epistles.

CONSUMMATION.

The Apocalypse.

In other words, the Old Testament is the *preparation* for Christ; in the Gospels he is *manifested* to the world; in the Acts he is preached and his Gospel is *propagated* in the world; in the Epistles his Gospel is *explained*; and in the Revelation all the purposes of God in and through Christ are *consummated*. And these groups of books in turn fall into groups. This is especially true of the Old Testament, which is in four well defined groups. Over these may be written, as memory aids:

REDEMPTION.

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

ORGANIZATION.

Joshua
Judges
Ruth
I, II Sam.
I, II Kings
I, II Chronicles
Ezra
Nehemiah
Esther

POETRY.

Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon
Lamentations

SERMONS.

Isaiah
Jeremiah
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah

Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

Again care should be taken not to overlook, in these general groupings, the distinctive messages of the several books composing them. Thus, while *redemption* is the *general* theme of the Pentateuch, telling as it does the story of the redemption of Israel out of bondage and into "a good land and large," each of the five books has its own distinctive part in the whole. Genesis is the book of beginnings, and explains the *origin* of Israel. Exodus tells the story of the *deliverance* of Israel; Leviticus of the *worship* of Israel as a delivered people; Numbers the wanderings and failures of the delivered people, and Deuteronomy warns and instructs that people in view of their approaching entrance upon their inheritance.

The Poetical books record the spiritual experiences of the redeemed people in the varied scenes and events through which the providence of God led them. The prophets were inspired preachers, and the prophetic books consist of sermons with brief connecting and explanatory passages. Two prophetic books, Ezekiel and Daniel, have a different character and are apocalyptic, largely.

Fourth. The Bible tells the Human Story. Beginning, logically, with the creation of the earth and of man, the story of the race sprung from the first human pair continues through the first eleven chapters of Genesis. With the twelfth chapter begins the history of Abraham and of the nation of which Abraham was the ancestor. It is that nation, Israel, with which the Bible narrative is thereafter chiefly concerned from the eleventh chapter of Genesis to the second chapter of the Acts of the Apostles. The Gentiles are mentioned, but only in connection with Israel. But it is made increasingly clear that Israel so fills the scene only because entrusted with the accomplishment of great world-wide purposes (Deut. 7. 7).

The appointed mission of Israel was, (1) to be a witness to the unity of God in the midst of universal idolatry (Deut. 6. 4; Isa. 43. 10); (2) to illustrate to the nations the greater blessedness of serving the one true God (Deut. 33. 26-29; 1 Chron. 17. 20, 21; Psa. 102. 15); (3) to receive and preserve the Divine revelation (Rom. 3. 1, 2); and (4) to produce the Messiah, earth's Saviour and Lord (Rom. 9. 4). The prophets foretell a glorious future for Israel under the reign of Christ.

The biblical story of Israel, past, present, and future, falls into seven distinct periods: (1) From the call of Abram (Gen. 12) to the Exodus (Ex. 1-20); (2) From the Exodus to the death of Joshua (Ex. 21 to Josh. 24); (3) from the death of Joshua to the establishment of the Hebrew monarchy under Saul; (4) the period of the kings from Saul to the Captivities; (5) the period of the Captivities; (6) the restored commonwealth from the end of the Babylonian captivity of Judah, to the destruction of Jerusalem, A.D. 70; (7) the present dispersion.

The Gospels record the appearance in human history and within the Hebrew nation of the promised Messiah, Jesus Christ, and tell the wonderful story of his manifestation to Israel, his rejection by that people, his crucifixion, resurrection, and ascension.

The Acts of the Apostles record the descent of the Holy Spirit, and the beginning of a new thing in human history, the Church. The division of the race now becomes threefold—the Jew, the Gentile, and the Church of God. Just as Israel is in the foreground from the call of Abram to the resurrection of Christ, so now the Church fills the scene from the second chapter of the Acts to the fourth chapter of the Revelation. The remaining chapters of that book complete the story of humanity and the final triumph of Christ.

Fifth. The Central Theme of the Bible is Christ. It is this manifestation of Jesus Christ, his Person as "God manifest in the flesh" (1 Tim. 3. 16), his sacrificial death, and his resurrection, which constitute the Gospel. Unto this all preceding Scripture leads, from this all following Scripture proceeds. The Gospel is preached in the Acts and explained in the Epistles. Christ, Son of God, Son of man, Son of Abraham, Son of David, thus binds the many books into one Book. Seed of the woman (Gen. 3. 15) he is the ultimate destroyer of Satan and his works; Seed of Abraham he is the world blessing; Seed of David he is Israel's King, "Desire of all Nations." Exalted to the right hand of God he is "head over all to the Church, which is his body," while to Israel and the nations the promise of his return forms the one and only rational expectation that humanity will yet fulfil itself. Meanwhile the Church looks momentarily for the fulfilment of his special promise: "I will come again and receive you unto myself" (John 14. 1-3). To him the Holy Spirit throughout this Gospel age bears testimony. The last book of all, the Consummation book, is "The Revelation of Jesus Christ" (Rev. 1. 1).

THE NAMES AND ORDER OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENT

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

	PAGE	CHAPS.		PAGE	CHAPS.
GENESIS	3	50	Ecclesiastes	696	12
Exodus	71	40	Song of Solomon	705	8
Leviticus	126	27	Isaiah	713	66
Numbers	165	36	Jeremiah	772	52
Deuteronomy	216	34	Lamentations	834	5
Joshua	259	24	Ezekiel	840	48
Judges	287	21	Daniel	898	12
Ruth	315	4	Hosea	921	14
I. Samuel	319	31	Joel	930	3
II. Samuel	355	24	Amos	934	9
I. Kings	385	22	Obadiah	941	1
II. Kings	421	25	Jonah	943	4
I. Chronicles	456	29	Micah	946	7
II. Chronicles	490	36	Nahum	952	3
Ezra	529	10	Habakkuk	955	3
Nehemiah	541	13	Zephaniah	959	3
Esther	558	10	Haggai	962	2
Job	569	42	Zechariah	965	14
Psalms	599	150	Malachi	980	4
Proverbs	672	31			

THE BOOKS OF THE NEW TESTAMENT.

	PAGE	CHAPS.		PAGE	CHAPS.
MATTHEW	993	28	I. Timothy	1274	6
Mark	1045	16	II. Timothy	1279	4
Luke	1070	24	Titus	1283	3
John	1114	21	Philemon	1286	1
The Acts	1147	28	To the Hebrews	1291	13
To the Romans	1191	16	Epistle of James	1306	5
I. Corinthians	1211	16	I. Peter	1311	5
II. Corinthians	1230	13	II. Peter	1317	3
Galatians	1241	6	I. John	1321	5
Ephesians	1249	6	II. John	1326	1
Philippians	1257	4	III. John	1327	1
Colossians	1262	4	Jude	1328	1
I. Thessalonians	1267	5	Revelation	1330	22
II. Thessalonians	1271	3			

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THE four Gospels :
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record also a selection
Taken together, they

These two facts
not a complete biography
them. What is important
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should be able to present
21. 25) a connected
should be too much
cause to be written
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of Luke's Gospel.

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Him, they let Him

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are life." The student
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open books.

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istries was the op-
ment.

Therefore, in ap-
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is it necessary to
apostolic and Roman
that the Old Testa-

Do not, therefore,
assume that "the throne"
(Rev. 3. 21)
posed both of Jew and

II. The mission
John 1. 11). He was
circumcision for the
(Rom. 15. 8), and

Expect, therefore,
17-19; 6. 12; cf. Eph.
Sermon on the Mount
ing (Mt. 5. 3-9) than
(Gal. 5. 22, 23).

III. The doctrine
but those doctrines
the great germ-truth
the unfolding. Further
of the Gospels.

THE FOUR GOSPELS.

THE four Gospels record the eternal being, human ancestry, birth, death, resurrection, and ascension of Jesus the Christ, Son of God, and Son of Man. They record also a selection from the incidents of His life, and from His words and works. Taken together, they set forth, not a biography but a Personality.

These two facts, that we have in the four Gospels a complete Personality, but not a complete biography, indicate the spirit and intent in which we should approach them. What is important is that through these narratives we should come to see and know Him whom they reveal. It is of relatively small importance that we should be able to piece together out of these confessedly incomplete records (John 21. 25) a connected story of His life. For some adequate reason—perhaps lest we should be too much occupied with “Christ after the flesh”—it did not please God to cause to be written a biography of His Son. The twenty-nine formative years are passed over in a silence which is broken but once, and that in but twelve brief verses of Luke’s Gospel. It may be well to respect the divine reticencies.

But the four Gospels, though designedly incomplete as a story, are divinely perfect as a revelation. We may not through them know everything that He did, but we may know the Doer. In four great characters, each of which completes the other three, we have Jesus Christ Himself. The Evangelists never describe Christ—they set Him forth. They tell us almost nothing of what they thought about Him, they let Him speak and act for Himself.

This is the essential respect in which these narratives differ from mere biography or portraiture. “The words that I speak unto you, they are spirit, and they are life.” The student in whom dwells an ungrieved Spirit finds here the living Christ.

The distinctive part which each Evangelist bears in this presentation of the living Christ is briefly noted in separate Introductions, but it may be profitable to add certain general suggestions.

I. The Old Testament is a divinely provided Introduction to the New; and whoever comes to the study of the four Gospels with a mind saturated with the Old Testament foreview of the Christ, His person, work, and kingdom, will find them open books.

For the Gospels are woven of Old Testament quotation, allusion, and type. The very first verse of the New Testament drives the thoughtful reader back to the Old; and the risen Christ sent His disciples to the ancient oracles for an explanation of His sufferings and glory (Lk. 24. 27, 44, 45). One of His last ministries was the opening of their understandings to understand the Old Testament.

Therefore, in approaching the study of the Gospels the mind should be freed, so far as possible, from mere theological concepts and presuppositions. Especially is it necessary to exclude the notion—a legacy in Protestant thought from post-apostolic and Roman Catholic theology—that the Church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the Church.

Do not, therefore, assume interpretations to be true because familiar. Do not assume that “the throne of David” (Lk. 1. 32) is synonymous with “My Father’s throne” (Rev. 3. 21), or that “the house of Jacob” (Lk. 1. 33) is the Church composed both of Jew and Gentile.

II. The mission of Jesus was, *primarily*, to the Jews (Mt. 10. 5, 6; 15. 23-25; John 1. 11). He was “made under the law” (Gal. 4. 4), and was “a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom. 15. 8), and to fulfil the law that grace might flow out.

Expect, therefore, a strong legal and Jewish colouring up to the cross (e.g. Mt. 5. 17-19; 6. 12; cf. Eph. 4. 32; Mt. 10. 5, 6; 15. 22-28; Mk. 1. 44; Mt. 23. 2, etc.). The Sermon on the Mount is law, not grace, for it demands as the condition of blessing (Mt. 5. 3-9) that perfect character which grace, through divine power, creates (Gal. 5. 22, 23).

III. The *doctrines* of grace are to be sought in the Epistles, not in the Gospels; but those doctrines rest back upon the death and resurrection of Christ, and upon the great germ-truths to which He gave utterance, and of which the Epistles are the unfolding. Furthermore, the only perfect example of perfect grace is the Christ of the Gospels.

IV. The Gospels do not unfold the doctrine of the Church. The word occurs in Matthew only. After His rejection as King and Saviour by the Jews, our Lord, announcing a mystery until that moment "hid in God" (Eph. 3. 3-10), said, "I will build my church" (Mt. 16. 16, 18). It was, therefore, yet future; but His personal ministry had gathered out the believers who were, on the day of Pentecost, by the baptism with the Spirit, made the first members of "the church which is his body" (1 Cor. 12. 12, 13; Eph. 1. 23).

The Gospels present a group of Jewish disciples, associated on earth with a Messiah in humiliation; the Epistles a Church which is the body of Christ in glory, associated with Him in the heavenlies, co-heirs with Him of the Father, co-rulers with Him over the coming kingdom, and, as to the earth, pilgrims and strangers (1 Cor. 12. 12, 13; Eph. 1. 3-14, 20-23; 2. 4-6; 1 Pet. 2. 11).

V. The Gospels present Christ in His three offices of Prophet, Priest, and King. As *Prophet* His ministry does not differ in kind from that of the Old Testament prophets. It is the dignity of His Person which makes Him the unique Prophet. Of old, God spoke through the prophets; now He speaks in the Son (Heb. 1. 1, 2). The old prophet was a voice from God; the Son is God Himself (Deut. 18. 18, 19).

The prophet in any dispensation is God's messenger to His people, first to establish truth, and, secondly, when they are in declension and apostasy to call them back to truth. His message, therefore, is, usually, one of rebuke and appeal. Only when these fall on deaf ears does he become a foreteller of things to come. In this, too, Christ is at one with the other prophets. His predictive ministry follows His rejection as King.

The sphere and character of Christ's *Kingly* office are defined in the Davidic Covenant (2 Sam. 7. 8-16, and *refs.*), as interpreted by the prophets, and confirmed by the New Testament. The latter in no way abrogates or modifies either the Davidic Covenant or its prophetic interpretation. It adds details which were not in the prophet's vision. The Sermon on the Mount is an elaboration of the idea of "righteousness" as the predominant characteristic of the Messianic kingdom (Isa. 11. 2-5; Jer. 23. 5, 6; 33. 14-16). The Old Testament prophet was perplexed by seeing in one horizon, so to speak, the suffering and the glory of Messiah (1 Pet. 1. 10, 11). The New Testament shows that these are separated by the present church-age, and points forward to the Lord's return as the time when the Davidic Covenant of blessing through power will be fulfilled (Lk. 1. 30-33; Acts 2. 29-36; 15. 14-17); just as the Abrahamic Covenant of blessing through suffering was fulfilled at His first coming (Acts 3. 25; Gal. 3. 6-14).

Christ is never called King of the Church. "The King" is indeed one of the divine titles, and the Church in her worship joins Israel in exalting "the king, eternal, immortal, invisible" (Psa. 10. 16; 1 Tim. 1. 17). But the Church is to reign with Him. The Holy Spirit is now calling out, not the subjects, but the co-heirs and co-rulers of the kingdom (2 Tim. 2. 11, 12; Rev. 1. 6; 3. 21; 5. 10; Rom. 8. 15-18; 1 Cor. 6. 2, 3).

Christ's *Priestly* office is the complement of His prophetic office. The prophet is God's representative with the people; the priest is the people's representative with God. Because they are sinful he must be a sacrificer; because they are needy he must be a compassionate intercessor (Heb. 5. 1, 2; 8. 1-3). So Christ, on the cross, entered upon His high-priestly work, offering Himself without spot unto God (Heb. 9. 14), as now He compassionates His people in an ever-living intercession (Heb. 7. 25). Of that intercession John 17. is the pattern.

VI. Distinguish, in the Gospels, *interpretation* from *moral application*. Much in the Gospels which belongs in strictness of interpretation to the Jew or the kingdom, is yet such a revelation of the mind of God, and so based on eternal principles, as to have a moral application to the people of God whatever their position dispensationally. It is always true that the "pure in heart" are happy because they "see God," and that "woe" is the portion of religious formalists whether under law or grace.

VII. Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold:

1. In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so: for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man.

The pen is a different pen; the incidents in which He is seen are sometimes different incidents; the distinctive character in which He is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired.

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2. All the Evangelists record the ministry of John the Baptist.
3. All record the feeding of the five thousand.
4. All record Christ's offer of Himself as King, according to Micah.
5. All record the betrayal by Judas; the denial by Peter; the trial, crucifixion, and literal resurrection of Christ. And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man.
6. All record the resurrection ministry of Christ; a ministry which reveals Him as unchanged by the tremendous event of His passion, but a ministry keyed to a new note of universality, and of power.
7. All point forward to His second coming.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

b Gospel.	vs.
1,14,15; Mk.	
8.35.	(Gen.
12.1-3; Rev.	
14.6.)	

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE GOSPEL ACCORDING TO

ST. MARK.

[1 13]

1 1]

WRITER. The writer of the second Gospel, Mark, called also John, was the son of one of the New Testament Marys, and nephew of Barnabas. He was an associate of the apostles, and is mentioned in the writings of Paul and of Luke (Acts 12. 12, 25; 15. 37, 39; Col. 4. 10; 2 Tim. 4. 11; Phm. 24).

The date of Mark has been variously placed between A.D. 57 and 63.

Theme. The scope and purpose of the book are evident from its contents. In it Jesus is seen as the mighty Worker, rather than as the unique Teacher. It is the Gospel of Jehovah's "Servant the Branch" (Zech. 3. 8), as Matthew is the Gospel of the "Branch . . . unto David" (Jer. 33. 15).

Everywhere the servant character of the incarnate Son is manifest. The key-verse is 10. 45, "For even the Son of man came not to be ministered unto, but to minister." The characteristic word is "straightway," a servant's word. There is no genealogy, for who gives the genealogy of a servant? The distinctive character of Christ in Mark is that set forth in Phil. 2. 6-8.

But this lowly Servant, who emptied Himself of the "form of God," "and was found in fashion as a man," was, nevertheless, "the mighty God" (Isa. 9. 6), as Mark distinctly declares (1. 1), and therefore mighty works accompanied and authenticated His ministry. As befits a Servant-Gospel, Mark is characteristically a Gospel of deeds, rather than of words.

The best preparation of heart for the study of Mark is the prayerful reading of Isa. 42. 1-21; 50. 4-11; 52. 13-53. 12; Zech. 3. 8; Phil. 2. 5-8.

Mark is in five principal divisions: I. The manifestation of the Servant-Son, 1. 1-11. II. The Servant-Son tested as to His fidelity, 1. 12, 13. III. The Servant-Son at work, 1. 14-13. 37. IV. The Servant-Son "obedient unto death," 14. 1-15. 47. V. The ministry of the risen Servant-Son, now exalted to all authority, 16. 1-20.

The events recorded in this book cover a period of 7 years.

CHAPTER 1.

The ministry of John the Baptist (Mt. 3. 1-11; Lk. 3. 1-16; John 1. 6-8, 19-28).

THE ^abeginning of the ^bgospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The ^avoice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of ^frepentance for the remission of ^gsins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their ^gsins.

6 And John was ^hclothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after

A.D. 26.

^a Mt. 1.1; Lk. 1.1,5; John 1.1.

^b Gospel. vs. 1,14, 15; Mk. 8.35. (Gen. 12.1-3; Rev. 14.6.)

[A.D. 27.

^c Mal. 3.1; Mt. 11. 10; Lk. 1.76; 7.27.

^d Isa. 40.3; Mt. 3.3; Lk. 3.4; John 1.23.

^e Jehovah. Isa. 40.3.

^f Repentance. Mk. 2.17; (Mt. 3. 2; Acts 17.30.)

^g Sins. Rom. 3.23, note.

^h Mt. 3.4; 11.8,9.

ⁱ Mt. 3.11; Lk. 3.16; John 1.15,26,33.

^j Holy Spirit. vs. 8,10,12; Mk. 3.29. (Mt. 1.18; Acts 2. 4.)

^k Mt. 3.13.

^l Lev. 8.12; Psa. 89. 20; Mt. 3.16,17; Lk. 3.21,22; Acts 10.38.

^m Straightway.

ⁿ Mt. 4.1; Lk. 4.1.

^o Satan. Mk. 3. 23,26. (Gen. 3.1; Rev. 20.10.)

me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the ^jHoly Ghost.

The baptism of Jesus (Mt. 3. 13-17; Lk. 3. 21, 22).

9 And it ^kcame to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the ^lheavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

The temptation of Jesus (Mt. 4. 1-11; Lk. 4. 1-13).

12 And ^mimmediately the spirit ⁿdriveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of ^oSatan; and was with the wild beasts; and the angels ministered unto him.

The first Galilean ministry
(Mt. 4. 12-17; Lk. 4. 14).

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

The call of Peter and Andrew
(Mt. 4. 18-22; Lk. 5. 10, 11. Cf. John 1. 35-42).

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become ^bfishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw ^cJames the son of Zebedee, and John his brother, who also were in the ^dship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Jesus casts out demons in Capernaum (Lk. 4. 31-37).

21 And they went into Capernaum; and straightway on the sabbath day he entered into the ^esynagogue, and taught.

22 And they were ^fastonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an ^gunclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, ^hthou Jesus of Nazareth? art thou come to destroy us? I ⁱknow thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, ^jhe came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

A.D. 31.

a See Mt.6.33, note.

b Mt.13.47-50; Lk.5.10,11.

c Mt.4.21,22.

d boat.

e Mt.4.13,23; Lk.4.31.

f Mt.7.28,29.

g Lk.4.33-37; Rev.16.13.

h Lit. Jesus, Nazarene!

i v.34; Jas.2.19.

j Miracles (N.T.). vs.23-26,30,31,32-34,39,40-42; Mk.2.3-12. (Mt.8.2,3; Acts 28.9.)

k straightway.

l Mt.8.14,15; Lk.4.38,39.

m Mt.27.55; Phm.13.

n Mt.8.16,17; Lk.4.40,41; John 8.12.

o Mt.11.4,5; Lk.9.11.

p demons. Mt.7.22, note.

q vs.24,25; Mk.3.12; Acts 16.17,18.

r Lk.4.42-44; 5.16.

s Isa.61.1,2; Mt.10.5,6.

t Lev.13.44-46; Isa.1.5,6; Mt.8.2-4; Lk.5.12-14.

u John 6.37.

28 And ^kimmediately his fame spread abroad throughout all the region round about Galilee.

Simon's wife's mother healed of a fever (Mt. 8. 14, 15; Lk. 4. 38, 39).

29 And ^kforthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's ^lmother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and ^kimmediately the fever left her, and she ^mministered unto them.

Demons cast out: many healed (Mt. 8. 16, 17; Lk. 4. 40, 41).

32 And at ⁿeven, when the sun did set, they brought unto him ^oall that were diseased, and them that were possessed with ^pdevils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many ^pdevils; and ^qsuffered not the devils to speak, because they knew him.

Jesus prays: a preaching tour in Galilee (Lk. 4. 42-44).

35 And in the morning, ^rrising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All ^smen seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for ^ttherefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out ^pdevils.

A leper healed (Mt. 8. 2-4; Lk. 5. 12-14).

40 And there came a ^uleper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth ^vhis hand, and touched him, and saith unto him, ^wI will; be thou clean.

42 And as soon as he had spoken, ^kimmediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, ^aSee thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing ^bthose things which ^cMoses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in ^ddesert places: and they came to him from every quarter.

CHAPTER 2.

The palsied man healed (Mt. 9. 1-8; Lk. 5. 18-26).

AND again he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the ^epalsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had ^fbroken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy ^gsins be ^hforgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but ⁱGod only?

8 And ^jimmediately when Jesus ^kperceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier ^lto say to the sick of the palsy, Thy ^msins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the ⁿSon of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 ^oAnd ^pimmediately he arose, took up the bed, and went forth before them all; insomuch that they

A.D. 31.

^a Mk.5.43.

^b Inspiration. Mk.7.8-13. (Ex.4.15; Rev.22.19.)

^c Lev.14.2-20.

^d Isa.35.1; Mk.6.31,32.

^e Isa.40.29; Mt.9.2-8; Lk.5.18-26.

^f Mt.15.23-28; Lk.18.39.

^g Sin. Rom. 3.23, note.

^h Forgiveness. Lk.7.47-49. (Lev.4.20; Mt.26.28.)

ⁱ Isa.43.25; John 1.1,14 with John 8. 11.

^j straightway.

^k Mt.9.4; John 2.25.

^l Psa.33.6,9; Mk.1.27; Lk.4.32.

^m Mt.8.20, note.

ⁿ Miracles (N.T.). vs.3, 12; Mk.3.1-5. (Mt.8.2,3; Acts 28.8,9.)

^o Mt.15.31; Phil.2.11.

^p Mt.9.9-13; Lk.5.27-32.

^q Mt.18.11; Lk.19.7,10; 1 Tim.1.15.

^r Repentance. Mk.6.12. (Mt.3.2; Acts 17.30.)

^s Mt.6.16-18; 9.14-17; Lk. 5.33-39.

^t John 3.29.

^u John 16.6, 20,22.

^v Parables (N.T.). vs. 21,22; Mk.4. 3-20. (Mt.5. 13-16; Lk.21. 29-31.)

^w Gal.3.1-3.

^x wine-skins.

^y Gr. apol. Iumi. John 3. 16, note.

were all amazed, and ^oglorified God, saying, We never saw it on this fashion.

The call of Levi (Matthew) (Mt. 9. 9-13; Lk. 5. 27-32).

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he ^ppassed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and ^qsinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and ^rsinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are ^swhole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to ^trepentance.

18 And the disciples of John and of the Pharisees ^uused to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the ^vbridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be ^wtaken away from them, and then shall they fast in those days.

Parables of the cloth and the bottles. (Cf. Mt. 9. 16, 17; Lk. 5. 36-39.)

21 No man also ^xseweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And ^yno man putteth new wine into old ^zbottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be ^{aa}marred: but new wine must be put into new bottles.

Jesus Lord of the sabbath
(Mt. 12. 1-8; Lk. 6. 1-5).

23 And it came to pass, that he ^awent through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what ^bDavid did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the ^cshewbread, which is not lawful to eat but for the ^dpriests, and gave also to them which were with him?

27 And he said unto them, The ^esabbath was made for man, and not man for the sabbath:

28 Therefore the ^fSon of man is Lord also of the sabbath.

CHAPTER 3.

Jesus heals the withered hand on the sabbath (Mt. 12. 10-14; Lk. 6. 6-11).

AND he entered again into the synagogue; and there was a man there which had a ^awithered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do ^bgood on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with ^canger, being grieved for the hardness of their hearts, he saith unto the man, ^dStretch forth thine hand. And he stretched it out: and his hand was ^erestored whole as the other.

The multitudes healed (Mt. 12. 15, 16; Lk. 6. 17-19).

6 And the Pharisees went forth, and straightway took ^acounsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a

A.D. 31.

^a Mt. 12. 1-8; Lk. 6. 1-5.

^b 1 Sam. 21. 1-6; Mt. 12. 9-13; Lk. 6. 6-10.

^c Ex. 25. 30, note.

^d Lev. 24. 5-9.

^e Lk. 14. 5.

^f Mt. 12. 8; John 5. 16-18.

^g Mt. 12. 9-13; Lk. 6. 6-10.

^h Lk. 14. 3.

ⁱ Mt. 23. 13.

^j John 4. 50; Rom. 4. 19-25.

^k *Miracles* (N.T.), vs. 1-5, 10; Mk. 4. 37-41. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^l Ps. 109. 4, 5; Mt. 12. 14; Lk. 6. 11.

^m Mt. 12. 15; Lk. 6. 17-19.

ⁿ Mt. 14. 36; Lk. 6. 19.

^o Mt. 12. 16; Mk. 1. 25, 34; Lk. 4. 41.

^p Mt. 10. 1-4; Lk. 6. 13-16; 9. 1; John 15. 16. Cf. Rev. 21. 14 with Eph. 2. 20.

^q See Mt. 4. 21, note.

^r v. 31; John 7. 5; 8. 48; Acts 26. 24.

^s Mt. 9. 34; 10. 25; 12. 24; Lk. 11. 14, 15; John 10. 20.

^t demons.

^u *Satan*. vs. 22, 23, 26; Mk. 4. 15. (Gen. 3. 1; Rev. 20. 10.)

great ^amultitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to ^btouch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly ^ccharged them that they should not make him known.

The twelve chosen (Mt. 10. 1-4; Lk. 6. 12-16).

13 And he goeth up into a mountain, and ^acalleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And ^bJames the son of Zebedee, and ^cJohn the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And ^dAndrew, and ^ePhilip, and ^fBartholomew, and ^gMatthew, and ^hThomas, and ⁱJames the son of Alphæus, and ^jThaddæus, and ^kSimon the Canaanite,

19 And ^lJudas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his ^afriends heard of it, they went out to lay hold on him: for they said, He is beside himself.

The unpardonable sin (Mt. 12. 24-29; Lk. 11. 14-20).

22 And the scribes which came down from Jerusalem said, He hath ^aBeelzebub, and by the prince of the devils casteth he out ^bdevils.

23 And he called them unto him, and said unto them in parables, ^cHow can Satan cast out Satan?

24 And if a kingdom be divided

against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if ^aSatan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a ^bstrong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All ^csins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

29 But he that shall ^eblaspheme against the ^fHoly Ghost hath never forgiveness, but is ^gin danger of eternal damnation:

30 ^hBecause they said, He hath an unclean spirit.

The new relationships (Mt. 12. 46-50; Lk. 8. 19-21).

31 There came then his ⁱbrethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER 4.

The parable of the sower (Mt. 13. 1-23; Lk. 8. 4-15)

AND he began again to teach by the ^ksea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Harken; Behold, there went out a ^lsower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the ^mfowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and

A.D. 31.

^a Mt. 12. 25-28; Lk. 11. 16-20.

^b Ps. 35. 10; Mt. 12. 29; Lk. 11. 21, 22; 13. 16.

^c Heb. 2. 14, 15; 1 John 3. 8.

^d Sin. Rom. 3. 23, note.

^e Mt. 12. 31, 32; Lk. 12. 10; 1 John 1. 7. Cf. Eph. 4. 30 with Eph. 1. 13, 14.

^f Holy Spirit. Mt. 12. 36. (Mt. 1. 18; Acts 2. 4.)

^g is bound by an eternal sin.

^h Isa. 5. 20; 1 Cor. 12. 3; 1 Pet. 4. 4, 5.

ⁱ Mt. 12. 46-50; Mk. 6. 3; Lk. 8. 19-21.

^j Ps. 16. 2, 3; John 20. 17; Rom. 8. 17; Heb. 2. 11, 12.

^k Isa. 60. 5; Mt. 13. 1, 2; Lk. 8. 4.

^l Parables (N.T.). vs. 30, 21-23, 26-29, 30-32; Mk. 12. 1-11. (Mt. 5. 13-16; Lk. 21. 29-31.)

^m v. 15.

ⁿ Mt. 11. 15; Rev. 2. 7.

^o Mt. 13. 11, note.

^p Isa. 6. 9, 10; Rom. 8. 5-7; 1 Cor. 2. 14.

^q i.e. turn again.

^r Satan. Mk. 8. 33. (Gen. 3. 1; Rev. 20. 10.)

^s vs. 5, 6 with Prov. 28. 14; Ps. 51. 17.

^t Cf. v. 7 with Prov. 22. 5; 1 Tim. 6. 9, 10.

^u age.

^v v. 8 with Jer. 4. 3, 4; Hos. 10. 12; 1 Thes. 2. 13.

immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ^wears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the ^xmystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12 That ^yseeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should ^zbe converted, and ^{aa}their ^{ab}sins should be forgiven them.

The parable of the sower explained (Mt. 13. 18-23; Lk. 8. 11-15).

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, ^{ac}Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when ^{ad}affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the ^{ae}cares of this ^{af}world, and the ^{ag}deceitfulness of riches, and the ^{ah}lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and ^{ai}receive it, and bring

forth fruit, some thirtyfold, some sixty, and some an hundred.

Parable of the candle. (Cf. Mt. 5. 15, 16; Lk. 8. 16; 11. 33.)

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

The unconscious growth.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the ^hearth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Parable of the mustard seed (Mt. 13. 31, 32, note; Lk. 13. 18, 19).

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

A.D. 31.

a Mt. 5.15;
Lk. 8.16;
11.33.

b Prov. 19.15;
Eph. 5.14.

c For nothing is hidden except unto manifestation, nor a secret thing done that shall not be exposed. Cf. Rev. 20.12; contra, Rom. 4.6; Heb. 10.16, 17.

d Mt. 10.26;
Phil. 2.15, 16.

e Jas. 1.19;
Acts 16.14.

f See Mt. 6.33, note.

g Mt. 13.24-30, 36-43.

h 1 Cor. 3.6, 7.

i Rev. 14.14-16.

j Mt. 13.31, 32; Lk. 13.18, 19; Acts 1.15 with Acts 2.41; Ex. 12.38.

k v. 4 with Dan. 4.20-22.

l Mt. 13.34, 35.

m Mt. 8.18;
Lk. 8.22.

n being filled.

o Mt. 8.23-27;
Lk. 6.12; 8.23-25.

p Ps. 44.23;
Lk. 10.40.

q Ps. 65.7;
89.9; 107.29.

r Miracles (N.T.) vs. 37-41; Mk. 5.1-13. (Mt. 8.2, 3; Acts 28.8, 9.)

s Mt. 14.31, 32;
Mk. 16.14.

t Mt. 14.33.

u Mt. 8.28-34,
Lk. 8.26-36.

v Mk. 7.25;
Rev. 16.13, 14.

w v. 26; Mk. 3.27. Cf. Rom. 3.20 with Rom. 8.7.

x Jer. 13.16.

y Prov. 21.16.

z Mk. 1.24.

Jesus stills the storm (Mt. 8. 23-27; Lk. 8. 22-25).

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAPTER 5.

The maniac of Gadara (Mt. 8. 28-34; Lk. 8. 26-37).

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him.

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are *many*.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. *b* And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, *d* sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their *f*coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be *s*with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and *h*tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Jesus heals the woman with an issue of blood, and raises the daughter of Jairus (Mt. 9. 18-26; Lk. 8. 41-56).

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was *n*igh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, *f*Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come

A.D. 31.

a Mk. 16.9.
See Mt. 7.22, note.

b *Miracles* (N.T.). vs. 1-13; 22-24, 35-42, 25-34; Mk. 6.13. (Mt. 8.2, 9.) Acts 28.8, 9.)

c Lk. 15.15.
d Mt. 11.28-30; Lk. 10.39.

e Ex. 20.18; Mt. 8.34; Lk. 8.37; Acts 16.39.

f *borders*.
g Lk. 8.38; Rom. 5.2.

h Lk. 8.39; Acts 26.19, 20; Mt. 1.44 with John 1.11.

i Mt. 9.1, 18, 19, 23-26; Lk. 8. 41, 42, 49-56.

j Mt. 9.20-22; Lk. 8.43-48. Cf. Lev. 15. 25-31 with Mt. 15.19.

k v. 42.
l Lk. 10.31, 32; Rom. 5.6; 10. 2, 3.

m Mt. 14.35, 36; Rom. 4.5.

n John 2.25.
o Gr. *dynamis*, power. Cf. Lk. 6.19; 8.46.

p Lk. 13.26, 27 with Rom. 9.6; 10.16-18.

q Rom. 10.9, 10. Cf. Lk. 17. 14-19.

r Mk. 10.52; Gal. 2.16.

s *But Jesus, overhearing that word, said to the synagogue-ruler, Fear not, simply have faith.* Cf. Lk. 7.50.

t Mt. 14.27. Cf. Isa. 43.1.

u See Mt. 4.21, note.

v John 11.11-14, 25; 1 Cor. 15.55-57.

w Acts 9.40; 1 Ki. 17.19; Mt. 26.56; 27.46.

and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain *j*woman, which had an issue of blood *h*twelve years,

26 And had suffered many things of many physicians, and had *s*pent all that she had, and was nothing bettered, but rather grew worse.

27 When she had heard of *Jesus*, came in the press behind, and *m*touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And *Jesus*, immediately *n*knowing in himself that *v*irtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude *p*thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and *q*fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy *r*faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's house *certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 *As* soon as *Jesus* heard the word that was spoken, he saith unto the ruler of the synagogue, *Be* not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and *x*James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but *y*sleepeth.

40 And they laughed him to scorn. But when he had *z*put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER 6.

Jesus again at Nazareth (Mt. 13. 54-58. See Lk. 4. 16, note).

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, *a* prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

The twelve sent out to preach and heal (Mt. 10. 1-42; Lk. 9. 1-6).

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust

A.D. 31.

a Acts 3.6,7; Rev. 1.17,18.

b Resurrection. *us.* 41; Mk. 16.1-6. (Job. 19.25; 1 Cor. 15.52.)

c Rom. 6.4.

d Mk. 1.27; cf. John 12.12,13,17,18.

e Mk. 3.12.

f 1 Pet. 2.2; cf. Col. 3.1; Heb. 5.14.

g John 6.42; 7.15; Acts 2.7-11; 4.13.

h Lk. 2.51,52 with Phil. 2.7,8; Acts 18.3 with John 13.16.

i Mt. 11.6; 1 Pet. 2.7,8.

j John 7.5; 4.44; Acts 22.17-23.

k Mk. 9.23; 5.17; Lk. 13.34.

l Mk. 7.24,25.

m Mt. 8.10-12; Isa. 59.16.

n Mt. 10.1; Mk. 3.13-14; Lk. 9.1-6; Mt. 28.19,20.

o Cf. Mt. 10.9, note.

p provision-bag.

q belt.

r Eph. 6.15.

s Lk. 10.10,11; Acts 13.51; 18.6; 28.24-29.

t Day of judgment. Lk. 10.14. (Mt. 10.15; Rev. 20.11.)

u Repentance. Lk. 3.3,8. (Mt. 3.2; Acts 17.30.)

v Miracles (N.T.). vs. 13, 35-44, 48-51, 56; Mk. 7.24-30. (Mt. 8.2,3; Acts 28.8,9.)

w Jas. 5.14.

x Son of the Herod of our Lord's nativity: also vs. 16,17,18,20,21,22. See Mt. 14.1, refs.

y Acts 17.31.

z Mt. 16.14; Mk. 8.28.

a Lk. 3.19,20.

b kept saying.

c Lev. 18.16.

d Acts 24.24,25; 2 Cor 7.10.

e Sanctity, holy (persons) (N.T.). Mk. 8.38. (Mt. 4.5; Rev. 22.11.)

f kept him safely, and, hearing him, did many things, hearing him gladly.

g Mt. 13.5,20; cf. Acts 2.41.

h principal persons.

under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

Herod's troubled conscience: murder of John the Baptist (Mt. 14. 1-14; Lk. 9. 7-9).

14 And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give

me ^aby and by in a charger the head of John the Baptist.

26 And the king was exceeding ^bsorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent ^can executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples ^dheard of it, ^ethey came and took up his corpse, and laid it in a tomb.

Return of the apostles from their first preaching tour (Lk. 9. 10).

30 And the apostles ^fgathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves ^gapart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

The five thousand fed (Mt 14. 13-21; Lk. 9. 10-17; John 6. 5-13).

32 And they departed into a desert place ^hby ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with ⁱcompassion toward them, because they were as sheep not having a shepherd: and he began to ^jteach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 ^kSend them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, ^lGive ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, ^mHow many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

A.D. 32.

a straightway.

b Mt. 27. 3, 4.

c a guard.

d John 1.

35-37; 3.

29, 30.

e Cf. Mt.

14. 12.

f Mt. 14. 13, 14;

Lk. 9. 10.

g Mt. 12. 15.

h by boat secretly.

i Mt. 9. 36-38.

j Lk. 9. 11.

k Mt. 14. 15-21;

Lk. 9. 12-17;

John 6. 5-17.

l Mt. 10. 8;

John 6. 5-17.

m 2 Ki. 4. 2;

1 Cor. 14. 19.

n Mk. 8. 6.

o Psa. 16. 1

with John 11.

41, 42.

p 2 Chr. 31. 10;

Mal. 3. 10;

cf. Psa.

132. 15.

q 2 Ki. 4. 42-44;

Eph. 3. 20.

r Mt. 14.

22-27; John

6. 15-21.

s Mk. 1. 35;

Rom. 8. 34.

t Mt. 24. 7, 9;

John 16. 5, 6,

20, 33.

u Psa. 77. 19;

Mt. 24. 30;

Jas. 5. 8.

v Lk. 24. 37

w Isa. 25. 9;

2 Thes. 1. 7

x Psa. 46.

9, 11; 107. 29;

Mt. 8. 26.

y Mk. 8. 17-21.

z Lk. 8. 40;

John 4. 45.

39 And he commanded them to make all ⁿsit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and ^oblessed, and brake the loaves, and gave ^pthem to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were ^qfilled.

43 And they took up ^rtwelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

Jesus walks on the sea (Mt. 14. 22-32; John 6. 15-21).

45 And straightway he ^rconstrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he ^sdeparted into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them ^ttoiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, ^uwalking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they ^vsupposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, ^wBe of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the ^xwind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they ^yconsidered not *the miracle* of the loaves: for their heart was hardened.

Jesus heals at Gennesaret (Mt. 14. 34-36).

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they ^zknew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might "touch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER 7.

The Pharisees rebuked (Mt. 15. 1-20).

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples ^beat bread with defiled, that is to say, with unwashed hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the "tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the "tradition of the elders, but eat bread with unwashed hands?

6 He answered and said unto them, Well hath "Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching ^ffor doctrines the commandments of men.

8 For laying aside ^tthe commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For ^bMoses said, Honour thy father and thy mother; and, Whoso curseth father or mother, ^llet him die the death:

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, ^aa gift, by what-

A.D. 32.

^a Mk. 5. 27, 28.

^b Mt. 15. 1-9.

^c Col. 2. 8;

Gal. 1. 14;

1 Pet. 1. 18; cf.

Col. 2. 20-23.

^d i. e. the so-

called "oral

law" alleged

to have been

handed down

from Moses;

really a tradi-

tional inter-

pretation of

the written

law. Cf. v. 7,

ref.

^e Isa. 29. 13;

Ezek. 33. 31;

Amos 4. 4, 5.

^f as authori-

tative the

precepts of

men. Cf. v. 5.

See "Phar-

isees," Mt. 3.

7, note. Cf.

Col. 2. 8, 16,

18, 20-23.

^g Inspiration,

vs. 8-13.

Mk. 10. 4-9,

19. (Ex. 4. 15;

Rev. 22. 19.)

^h Ex. 20. 12; 21.

17; Lev. 20. 9;

Deut. 21. 18-

21.

ⁱ shall surely

die. Ex. 21.

17; Lev. 20. 9;

Deut. 21. 18-

21.

^j Or, I have

dedicated to

God that

which would

relieve your

need; [12]

No longer do

you permit

him to use it

for his father

or mother.

Cf. Mt. 15. 5, 6.

^k 1 Tim. 5. 8;

Eph. 4. 28.

^l Mt. 15. 10-20;

Rom. 14. 14;

1 Tim. 4. 4.

^m Because it

does not en-

ter into the

heart of him,

but into the

bowels is

passed—pur-

ifying all

the food.

ⁿ Mt. 12. 34, 35;

cf. Gen. 6. 5;

Psa. 45. 1;

Jas. 3. 10-12.

^o Mt. 15. 21-28.

^p Mk. 2. 1, 2;

John 4. 4-7.

^q See Mt. 15.

21, note.

^r demon.

^s Mt. 8. 11, 12;

10. 5, 6; John

4. 22.

soever thou mightest be profited by me; *he shall be free.*

12 And ye ^ksuffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is ^lnothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it cannot defile him*;

19 ^mBecause it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, ⁿout of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

Jesus and the Syrophenician woman (Mt. 15. 21-28).

24 And from thence he arose, and went into the ^oborders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he ^pcould not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a ^qGreek, a Syrophenician by nation; and she besought him that he would cast forth the ^rdevil out of her daughter.

27 But Jesus said unto her, Let the ^schildren first be filled: for it

is not meet to take the children's bread, and to ^acast it unto the dogs.

28 ^bAnd she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For ^cthis saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, ^dshe found the devil gone out, and her daughter ^elaid upon the bed.

A deaf and dumb man healed (Mt. 15. 29-31).

31 And again, departing from the coasts of Tyre and Sidon, he ^fcame unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was ^gdeaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him ^haside from the multitude, and put his fingers into his ears, and he ⁱspit, and touched his tongue;

34 And looking up to heaven, he ^jsighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ^kears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he ^lcharged them, so much the more a great deal they published it;

37 And were beyond measure ^mastonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER 8.

The four thousand fed (Mt. 15. 32-39).

IN those days the multitude being very great, and having ⁿnothing to eat, Jesus called his disciples ^ounto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will ^pfaint by the way: for divers of them came from far.

4 And his disciples answered him, From ^qwhence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many

A.D. 32.

^a Acts 13.46, 47; Col.1.27.

^b She, however, answering, saying, True, Lord! and yet the little dogs under the table eat from the children's crumbs. Rom.11.24; Eph.2.11-22.

^c Lk.18.14.

^d Miracles (N.T.). vs. 24-30,31-37; Mk.8.1-9. (Mt.8.2,3; Acts 28.8,9.)

^e Mk.5.15.

^f Mt.15.29.

^g Isa.29.18; 35.5.

^h Mk.5.37.

ⁱ Mk.8.23; John 9.6.

^j Lk.19.41; John 11.33, 35,38.

^k Job 33.16; 36.10,15,16.

^l Mk.1.43, 44; 5.43.

^m Lk.5.26.

ⁿ Mt.15.32-38; Mk.6.34-44.

^o Psal.107.4,5; Mt.9.36.

^p 2 Ki.7.1,2; Psal.78.19,20.

^q Jud.7.3,4; 2 Chr.14.11.

^r Miracles (N.T.). vs. 1-9,22-25; Mk.9.17-29. (Mt.8.2,3; Acts 28.8,9.)

^s Psal.132.15.

^t Mt.15.39.

^u Mt.12.38-40; 16.1-4; John 6.30,31.

^v Mt.21.23-27; Lk.16.30,31.

^w See Mt.13.33, note.

^x See Mt.14.1, ref.

^y Psal.115.5, 6,8.

^z Mk.6.35-44.

^a vs.1-9.

loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before ^athem; and they did set ^bthem before the people.

7 And they had a ^cfew small fishes: and he blessed, and commanded to set them also before ^dthem.

8 So they did eat, and ^ewere ^ffilled: and they took up of the broken ^gmeat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

The Pharisees ask a sign: the meaning of leaven explained (Mt. 16. 1-12).

10 And straightway he ^hentered into a ship with his disciples, and came into the parts of Dalmanutha,

11 And the Pharisees came forth, and began to question with him, seeking of him a ⁱ"sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall ^j"no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 Now ^kthe disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the ^l"leaven of the Pharisees, and of the leaven of ^m"Herod.

16 And they reasoned among themselves, saying, ⁿIt is because we have no bread.

17 And when Jesus knew ^oit, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet ^pharden?

18 Having ^q"eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the ^r"five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the ^s"seven among four thousand, how many baskets

full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

The blind man healed outside Bethsaida.

22 And he cometh to Bethsaida; and they bring a ^ablind man unto him, and besought him to touch him.

23 ¹And he took the blind man by the hand, and led him ^bout of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as ^ctrees, walking.

25 After that he put ^dhis hands again upon his eyes, and made him look up; and he was restored, and saw every man ^eclearly.

26 And he sent him away to his house, saying, ^f'Neither go into the town, nor tell ^git to any in the town.

Peter's confession of faith (Mt. 16. 13-16; Lk. 9. 18-20).

27 And Jesus ^hwent out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, ⁱ'Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, ^j'Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the ^k'Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to ^lrebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, ^m'Get thee behind me, ⁿ'Satan: for ^othou savourest not the things that be of God, but the things that be of men.

A.D. 32.

^a Isa. 42. 16, 18.^b Mk. 7. 33; John 9. 35-38.^c Acts 18. 24-28; Phil. 1. 10.^d 1 Pet. 2. 9; 1 John 2. 27; Rev. 3. 18.^e v. 30; Mk. 7. 36.^f Mt. 16. 13-20; Lk. 9. 18-21.^g Mt. 22. 42-46.^h 1 Cor. 12. 3.ⁱ 1 John 1. 2, 3; 5. 1; cf. John 1. 49.^j Mt. 8. 20, *note*; 16. 21-28; Mk. 9. 31; Lk. 9. 22-27; cf. Lk. 24. 6.^k v. 29; John 21. 18, 19; 2 Pet. 1. 14, 15.^l Mt. 4. 10; Gal. 1. 8, 9.^m *Satan*. Lk. 4. 8. (Gen. 3. 1; Rev. 20. 10.)ⁿ i.e. thou art thinking man's thoughts, not the thoughts of God. *Contra*, Mt. 16. 17.^o Mt. 16. 24-28; Lk. 9. 23-27; 14. 27; Phil. 3. 7-10.^p Lk. 17. 33; John 12. 24-26; Rom. 6. 1-7.^q *Gospel*. Mk. 10. 29. (Gen. 12. 1-3; Rev. 14. 6.)^r *Psa.* 49. 6-8; *Jas.* 5. 1-3.^s i.e. earth.^t Mt. 10. 32, 33; John 5. 44; 12. 42, 43; Rom. 1. 16; 2 Tim. 1. 7-9; Phil. 1. 20, 21.^u *Sin.* Rom. 3. 23, *note*.^v *Sanctify, holy (persons)* (N.T.). Lk. 1. 35. (Mt. 4. 5; Rev. 22. 11.)^w Heb. 1. 4, *note*.^x Cf. Mt. 17. 2, *note*; 2 Pet. 1. 16-18.^y See Mt. 6. 33, *note*.^z See Mt. 4. 21, *note*.^{aa} Phil. 2. 9, 10; Heb. 2. 9; Rev. 1. 13-16.^{ab} Mk. 8. 28, 29; Phil. 2. 9; Heb. 3. 5, 6.^{ac} Mt. 20. 20-23; Acts 4. 11, 12.^{ad} Ex. 40. 34; Acts 1. 9; Rev. 1. 7.

The true use of life: value of a soul (Mt. 16. 24-27; Lk. 9. 23-26).

34 And when he had called the people ^{aa}unto him with his disciples also, he said unto them, ^{ab}'Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For ^{ac}'whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the ^{ad}'gospel's, the same shall save it.

36 For ^{ae}'what shall it profit a man, if he shall gain the whole ^{af}'world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ^{ag}'ashamed of me and of my words in this adulterous and ^{ah}'sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the ^{ai}'holy ^{aj}'angels.

CHAPTER 9.

The transfiguration (Mt. 17. 1-8; Lk. 9. 28-36).

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have ^{ak}'seen the ^{al}'kingdom of God come with power.

2 And after six days Jesus taketh ^{am}with him Peter, and ^{an}'James, and John, and leadeth them up into an high mountain apart by themselves: and he was ^{ao}'transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make ^{ap}'three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he ^{aq}'wist not what to say; for they were sore afraid.

7 And there was a ^{ar}'cloud that overshadowed them: and a voice

¹ Our Lord's action here is most significant. Having abandoned Bethsaida to judgment (Mt. 11. 21-24), He would neither heal in that village, nor permit further testimony to be borne there (v. 26). The probation of Bethsaida as a community was ended, but He would still show mercy to individuals. Cf. Rev. 3. 20. Christ is outside the door of that church, but "If any man hear My voice," etc.

came out of the cloud, saying, "This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw "no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he "charged them that they should tell no man what things they had seen, till the Son of man were ^drisen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that ^eElias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, ^fThat Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

The impotent disciples: the mighty Christ (Mt. 17. 14-21; Lk. 9. 37-42).

14 And when he came to *his* disciples, he saw a ^ggreat multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly ^hamazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a ⁱdumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they ^jcould not.

19 He answereth him, and saith, O ^kfaithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and ^lwhen he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him

A.D. 32.

^a Mk.1.11.

^b John 3.30; 6.68; Col. 3.11.

^c Mt.17.9-13;

Mk.8.30.

^d Mt.20.19;

26.61; 27.63;

Mk.8.31;

Acts 2.32.

^e Mal.4.5,6.

See Mt.17.

10, note.

^f Mt.11.14;

Lk.1.17.

^g Mt.17.14-18;

Lk.9.37-42;

Rev.19.11-21.

^h Mk.10.32;

cf. Ex.34.

29,30.

ⁱ Mt.12.22.

^j Mk.6.7;

cf. vs.28,29.

^k John 4.48;

14.12.

^l Rev.12.12.

^m Mk.1.40.

ⁿ Faith.

Mk.10.46-52.

(Gen.3.20;

Heb.11.39.)

^o Mt.9.28,29;

cf. vs.22,23.

^p Cf. Eph.2.8

with John

6.44.

^q Mk.1.25-27.

^r Mt.12.43-45.

^s But Jesus,

grasping his

hand, raised

him, and he

stood erect.

Cf. Acts 3.7.

^t Miracles

(N.T.).

vs.17-29;

Mk.10.46-52.

(Mt.8.2,3;

Acts 28.8,9.)

^u 1 Ki.18.42-

45; Acts 13.

2. The two

best MSS.

omit "and

fasting."

Cf. Mt.17.21.

^v Mk.7.24.

^w Mk.8.31;

Mt.8.20,

note.

^x Cf. John 16.

12,13 with

John 1.5.

^y Mt.18.1-5;

Lk.9.46-48;

22.24-27.

^z Phil.2.3.

^a 1 Cor.15.9.

^b Mk.10.13-16;

1 Cor.3.18,19.

into the fire, and into the waters, to destroy him: but ^mif thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst ⁿbelieve, ^oall things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; ^phelp thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter ^qno more into him.*

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 ^rBut Jesus took him by the hand, ^sand lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, "This kind can come forth by nothing, but by prayer and fasting.

Jesus foretells his death and resurrection (Mt. 17. 22, 23; Lk. 9. 43-45).

30 And they departed thence, and passed through Galilee; and he would not that any man should ^tknow it.

31 For he taught his disciples, and said unto them, "The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they ^uunderstood not that saying, and were afraid to ask him.

The dispute who should be greatest (Mt. 18. 1-6; Lk. 9. 46-48).

33 And he ^vcame to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be the ^wgreatest.*

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be ^xfirst, *the same shall be last of all, and servant of all.*

36 And he took a ^ychild, and set him in the midst of them: and

when he had taken him in his arms, he said unto them,

37 Whosoever shall ^areceive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

The rebuke of sectarianism
(Lk. 9. 49, 50).

38 And John answered him, saying, Master, we saw one ^bcasting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a ^cmiracle in my name, that can lightly speak evil of me.

40 For he that is not ^dagainst us is on our part.

41 For whosoever shall give you a ^ecup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his ^freward.

Jesus' solemn warning of hell.

42 And whosoever shall ^goffend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy ^hhand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into ⁱhell, into the fire that never shall be quenched:

44 Where their worm ^jdieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into ^khell, into the fire that ^lnever shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into ^mhell fire:

48 Where their ⁿworm dieth not, and the fire is not quenched.

49 For every one shall be ^osalted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have ^plost his saltiness, wherewith will ye season it? Have salt in yourselves, and have ^qpeace one with another.

A.D. 32-33.

a Mt. 10.40;

John 13.20.

b Lk. 9.49,50;

cf. Num. 11.

26-29.

c work of

power upon

my name,

who will find

it possible

soon [after]

to revile me.

d Mt. 12.30;

1 John 2.18,

19:4-16.

e Mt. 10.42; 25.

40; Heb. 6.10;

2 Tim. 1.16-18.

f Rewards.

Lk. 6.23,35.

(Dan. 12.3;

1 Cor. 3.14.)

g cause to

stumble.

Mt. 18.6; Lk.

17.1,2; Rom.

14.15-23;

1 Cor. 8.7-13.

h Mt. 5.29,30;

18.8,9; Gal. 2.

20 with Col. 3.

5-11.

i gehenna.

Mt. 5.22, note.

j Isa. 66.24.

k 2 Thes. 1.8,

9; Rev. 19.20;

20.10,14,15.

l Lk. 16.22-26;

cf. Jer. 8.20.

m Lev. 2.13;

Mt. 3.11;

Lk. 12.49.

n Mt. 5.13;

2 Tim. 3.5;

Rev. 3.1.

o Col. 4.6;

Gal. 5.15.

p Mt. 19.1,2;

John 10.40.

q Mt. 5.17-20;

Lk. 10.26.

r Deut. 24.1-4;

Mt. 5.31.

s Inspiration.

vs. 4-9,19.

Mt. 12.26,36.

(Ex. 4.15;

Rev. 22.19.)

t God. Gen.

1.27.

u Gen. 2.21-25;

Mal. 2.14,15;

1 Cor. 6.16;

Eph. 5.31,32.

v Gen. 2.24.

w Lk. 16.18;

1 Cor. 7.10.

x little. Cf. v. 16.

y moved with

indignation.

z to be coming

unto me; be

not hinder-

ing them.

a Lit. and, fold-

ing them in

his arms, he

was blessing

[them], put-

ting hands

upon them.

CHAPTER 10.

Jesus' law of divorce. (Cf. Mt. 5. 31, 32; 19. 1-9; Lk. 16. 18; 1 Cor. 7. 10-15.)

AND he arose from thence, and cometh into the ^acoasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did ^bMoses command you?

4 And they said, Moses ^csuffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart ^dhe wrote you this precept.

6 But from the beginning of the creation ^eGod made them male and female.

7 For this cause shall a man ^fleave his father and mother, and cleave to his wife;

8 And ^gthey twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, ^hWhosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Jesus blesses little children (Mt. 19. 13-15; Lk. 18. 15-17).

13 And they brought ⁱyoung children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was ^jmuch displeased, and said unto them, Suffer the *little children* ^kto come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, ^lWhosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 ^mAnd he took them up in his

arms, put *his* hands upon them, and blessed them.

The rich young ruler (Mt. 19. 16-30; Lk. 18. 18-30. Cf. Lk. 10. 25).

17 ^aAnd when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good ^bMaster, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, ^cWhy callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the ^dcommandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

The warning against riches.

23 ^fAnd Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were ^gastonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that ^htrust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 ⁱThen Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother,

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^a Mt. 19. 16; Lk. 18. 18.
^b Teacher.
^c Par., Believing Me to be but a human teacher, why callest thou Me "good;" etc.

^d Ex. 20. 12-16; Deut. 5. 16-20.

^e Mt. 6. 19, 20; 19. 21; Lk. 12. 33; 16. 11-12.
^f Mt. 19. 23; Lk. 18. 24.

^g Or, *amazed*, i.e. as Jews: knowing that temporal prosperity was, to the Jew as such, a token of divine favour. e.g. Deut. 28. 1-12.

^h Ps. 52. 7; 62. 10; 1 Tim. 6. 17.

ⁱ It has been thought the reference here was to a postern door set in a gate of Jerusalem.

^j Cf. Mt. 19. 27-30, note.

^k Gospel. Mk. 13. 10. (Gen. 12. 1-3; Rev. 14. 6.)

^l Mt. 8. 14; 9. 10; 26. 6; Lk. 5. 29; John 14. 2.

^m Mt. 12. 48-50.

ⁿ age.

^o Mk. 8. 31; 9. 31; Lk. 9. 22; 18. 31.

^p Cf. Mk. 8. 31; 9. 12.

^q See Mt. 8. 20, note.

^r Mt. 26. 67; 27. 30; Mk. 14. 65; cf. Mt. 16. 20-22; Mk. 9. 30-32.

^s Cf. Mt. 19. 28; 21. 23.

^t Cf. Acts 12. 2; Rev. 1. 9.

^u Lk. 12. 50.

^w Cf. Mt. 13. 11; 20. 23.

^x Cf. Lk. 22. 25-27.

or wife, or children, or lands, for my sake, and the ^kgospel's,

30 But he shall receive an hundredfold now in this time, ^lhouses, and ^mbrethren, and sisters, and mothers, and children, and lands, with persecutions; and in the ⁿworld to come eternal life.

31 But many *that are first* shall be last; and the last first.

Jesus again foretells his death and resurrection (Mt. 20. 17-19; Lk. 18. 31-33).

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. ^oAnd he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; ^pand the ^qSon of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they ^rshall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

The desire of James and John to be first (Mt. 20. 20-28).

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, ^sGrant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: ^tcan ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. ^uAnd Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the ^vbaptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; ^wbut *it shall be given to them* for whom it is prepared.

41 ^xAnd when the ten heard it,

¹ In Hebrew custom, a father's act. (Cf. Gen. 27. 38.) "He had no children that He might adopt all children."—Bengel.

they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: *but* whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, *but* to minister, and to give his *life* a ransom for many.

Bartimæus receives his sight
(Mt. 20. 29-34. Cf. Lk. 18. 35-43).

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy *faith* hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER 11.

The official presentation of Jesus as King (Zech. 9. 9; Mt. 21. 1-9; Lk. 19. 29-38).

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered

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- a Mk.9.35.
Mt.20.26.
b Or, soul (Cf. Isa.53.10,12.)
Gr. *psuche*, the soul, or the essential life, not, as commonly, zoe, the active life.
c Cf.Mt.20.30, note.
d Bible prayers (N.T.). Lk.11.2. (Mt.6.9; Rev.22.20.)
e And, coming to a stand, Jesus said, Call him!
f Cf.Mt.9.2.
g Gr. *Rabboni*, my Master, a term of reverent love. Cf. John 20.16.
h Faith. Lk. 7.50. (Gen. 3.20; Heb. 11.39.)
i Miracles (N.T.). vs. 46-52 Mk. 11.12-14. (Mt.8.2,3; Acts 28.8,9.)
j Meaning, house of unripe figs (see vs.12,20), probably so called after the fig tree was cursed.
k See Mt.21.17.
l Mt.3.2, note.
m Mk.11.19, ref.
n Mt.21.18-22.
o Cf.Lk.13.6-11; Jer.24.1-6.
p Fig trees which have retained their leaves through the winter usually have figs also. It was still too early for new leaves or fruit.
q Miracles (N.T.). vs. 12-14; Lk.4. 33-36. (Mt.8. 2,3; Acts 28. 8,9.)
r See vs.20-25; Mt.23.37-39.

into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

The barren fig tree (Mt. 21. 19-21).

12 And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

Jesus purifies the temple (Mt. 21. 12-16; Lk. 19. 45-47. Cf. John 2. 13-16).

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any

man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, ^aMy house shall be called of all nations the house of prayer? ^bbut ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy ^dhim: for they feared him, because all the people was astonished at his doctrine.

19 And ^ewhen even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

The prayer of faith (Cf. Jas. 5.15.)

22 And Jesus answering saith unto them, ^aHave faith in God.

23 For verily I say unto you, That ^bwhosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But ^cif ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Jesus' authority questioned
(Mt 21 23-27, Lk. 20 1-8)

27 And they come again to Jerusalem: and, as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 ^dThe baptism of John, was it from heaven, or of men? answer me.

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a Isa. 56.7

b Jer. 7.11.

c Mt. 21.45, 46; Lk. 19.47, 48.

d Psa. 2.2.

e Mk. 1.22

f *whenever*, i.e. every day when evening came.

g *Have the faith of God*; i.e. the faith which God gives. Cf. 1 Cor. 12.9; Eph. 2.8.

h Mt. 17.20; Lk. 11.1, note; 17.6; John 14.13, 14.

i Mt. 6.12, note. Verse 26 is omitted from the best MSS.

j Lk. 7.24-35.

k Cf. Mt. 13. 10-15.

l *Parables* (N.T.). vs. 1-11; Mk. 13. 28, 29. (Mt. 5. 13-16; Lk. 21. 29-31.)

m Israel Isa. 5.1-7 Israel was not fruitless, but brought forth only wild grapes. Cf. John 3. 6; Hos. 10.1; contra, Hos. 14.8.

n vs. 2-5, the prophets and John the Baptist.

o Jesus Himself. Cf. Heb. 1.1-3

p Fulfilled in the destruction of Jerusalem, A.D. 70. Cf. Lk. 21.20-24.

q Psa. 118.22, 23; cf. 1 Pet. 2.8, note.

r *Jehovah*. vs. 10, 11; Psa. 118.22, 23.

s John 7.30.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER 12.

Parable of the householder demanding fruit from his vineyard (Mt. 21. 33-46; Lk. 20. 9-19. Cf. Isa. 5. 1-7).

AND he began to speak unto ^athem by ^bparables. A *certain* man planted a ^cvineyard, and set an hedge about it, and digged a *place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he ^dsent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one ^eson, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and ^fdestroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture, ^gThe stone which the builders rejected is become the head of the corner:

11 This was the ^h'Lord's doing, and it is marvellous in our eyes?

12 And they ⁱsought to lay hold on him, but feared the people: for they knew that he had spoken the

parable against them: and they left him, and went their way.

The question of tribute (Mt. 22. 15-22; Lk. 20. 19-26).

13 And they ^asend unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: ^bIs it lawful to give tribute to Cæsar, ^cor not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a ^dpenny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, ^eRender to Cæsar the things that are Cæsar's, and to ^fGod the things that are God's. And they marvelled at him.

Jesus answers the Sadducees (Mt. 22. 23-33; Lk. 20. 27-38).

18 Then come unto him the ^gSadducees, which say there is no resurrection; and they asked him, saying,

19 Master, ^hMoses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his ⁱbrother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering ^jsaid unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For ^kwhen they shall rise ^lfrom the dead, they neither marry, nor are given in marriage; but are as the ^mangels which are in heaven.

26 And as touching the dead, that they rise: have ye not ⁿread in the

A.D. 33.

^a Mt. 22. 15.

^b Deut. 7. 2, 6.

^c Lk. 23. 2.

^d denarius.

^e Cf. Mt. 18. 28,

^f refs.

^g Mt. 17. 25;

^h Rom. 13. 7;

ⁱ 1 Pet. 2. 17.

^j Eccl. 5. 4, 5;

^k Mal. 1. 6.

^l Mt. 3. 7, *note*;

^m 22, 23, *ref.*

ⁿ Deut. 25. 5.

^o Ruth 1. 11, 12.

^p Mt. 22. 29,

^q *ref.*

^r Cf. Mt. 22. 30.

^s Lit. *from*

^t amongst; *cf.*

^u Phil. 3. 11.

^v Here it is the

^w first resurrec-

^x tion, 1 Cor.

^y 15. 52, *note*.

^z Heb. 1. 4,

^{aa} *note*.

^{ab} Jesus affirms

^{ac} the historic

^{ad} truth and in-

^{ae} spiration of

^{af} Ex. 3.

^{ag} *Inspiration.*

^{ah} vs. 26, 36;

^{ai} Mk. 12. 36.

^{aj} (Ex. 4. 15;

^{ak} Rev. 22. 19.)

^{al} ^b *Elohim.* Ex.

^{am} 3. 6.

^{an} ^c *Jehovah.*

^{ao} Deut. 6. 4.

^{ap} ^r Lev. 19. 18.

^{aq} *s with intelli-*

^{ar} *gence.*

^{as} i.e. not far in

^{at} knowledge.

^{au} He knew the

^{av} very law

^{aw} which ut-

^{ax} terly con-

^{ay} demns the

^{az} best man—

^{ba} its true office.

^{bb} Rom. 3. 19;

^{bc} 10. 3-5; Gal.

^{bd} 3. 10, 22-24.

^{be} ^u i.e. David's

^{bf} Son only. Cf.

^{bg} Rom. 1. 3, 4.

^{bh} ^v *Inspiration.*

^{bi} (Jesus

^{bj} affirms the

^{bk} inspiration

^{bl} and Davidic

^{bm} authorship of

^{bn} Ps. 110.) v.

^{bo} 36; Lk. 1. 3.

^{bp} (Ex. 4. 15;

^{bq} Rev. 22. 19.)

^{br} ^w *Holy Spirit.*

^{bs} Mk. 13. 11.

^{bt} (Mt. 1. 18;

^{bu} Acts 2. 4.)

^{bv} ^x *Jehovah.*

^{bw} ^y *Adonai,*

^{bx} Ps. 110. 1.

book of Moses, how in the bush God ^aspake unto him, saying, I am the ^bGod of Abraham, and the ^cGod of Isaac, and the ^dGod of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

The great commandments (Mt. 22. 34-40; cf. Lk. 10. 25-37).

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one ^eLord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment.

31 And the second is like, *name-*ly this, ^fThou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered ^gdiscreetly, he said unto him, Thou art not ^hfar from the kingdom of God. And no man after that durst ask him *any question*.

Jesus questions the Pharisees (Mt. 22. 41-46; Lk. 20. 41-44).

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the ⁱson of David?

36 ^jFor David himself said by the ^kHoly Ghost, The ^lLORD said to my ^mLord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing,

and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater ^adamnation.

Jesus and the widow's mite (Lk. 21. 1-4).

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two ^bmites, which make a ^cfarthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAPTER 13.

The Olivet discourse: the disciples' questions. (Cf. Mt. 24., 25.; Lk. 21.)

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are *here!*

2 ^dAnd Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

The Olivet discourse: the course of this age.

5 And Jesus answering them began to say, Take heed lest any man ^edeceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, ^fbe ye not

A.D. 33.

^a i.e. condemnation.

^b One mite = 1-4 farthing, or 1-8 cent.

^c One farthing here = 1-4 cent.

^d See Mt. 24.3, note on the Olivet discourse.

^e Cf. 2 Thes. 2.1-3.

^f be ye not surprised, for it must so be, but not then is the end; i.e. vs. 7, 8 describe the age, not the end only.

^g birthpangs. Answering to the "seals." (Rev. 6.) The death-agony of this age is the birth-agony of the next.

^h Mt. 10.17; Acts 5. 13; 12.1-4; 25.15.

ⁱ Cf. Mt. 24.14. "Gospel of the Kingdom." See Rev. 14.6, note.

^j Gospel. Mk. 14.9. (Gen. 12.1-3; Rev. 14.6.)

^k be not anxious.

^l Acts 4.8, 31.

^m Holy Spirit. Lk. 1.15, 17, 35, 41, 67, 80. (Mt. 1. 18; Acts 2.4.)

ⁿ Cf. Mic. 7.6.

^o Not the end of the believer's life, but the end of the great tribulation.

^p In the sense of Rev. 13.8; 20.4.

^q See "Beast." (Dan. 7.8; Rev. 19.20.)

^r Or, *he*. Cf. 2 Thes. 2.4; Rev. 13. 6, 14, 16; Dan. 11. 35; 12.11.

^s Cf. Lk. 21.20-24, which is a prophecy fulfilled in the destruction of Jerusalem, A.D. 70, when the Christians escaped, and which foreshadowed the more terrible day here described. See "Great Tribulation," Psa. 2.5; Rev. 7.14.

^t tribulation. Cf. Mt. 24.21. See "Tribulation." (Psa. 2.5; Rev. 7.14.)

troubled: for *such things* must needs be; but the end *shall not be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of ^usorrows.

9 But take heed to yourselves: for they shall ^vdeliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 ^wAnd the ^xgospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, ^ytake no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, ^zbut the ^{aa}Holy Ghost.

12 Now the ^{ab}brother shall betray the brother to death, and the father the son; and children shall rise up against ^{ac}their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the ^{ad}end, the same shall be ^{ae}saved.

The great tribulation (Mt. 24. 15). See "Tribulation" (Psa. 2. 5; Rev. 7. 14).

14 But ^{af}when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where ^{ag}it ought not, (let him that readeth understand,) ^{ah}then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter ^{ai}therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be ^{aj}'affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh

should be saved: but for the ^aelect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

The Lord's return in glory (Mt. 24. 27-31).

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the ^bSon of man coming in the clouds with great power and glory.

27 And then shall he send his ^cangels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Parable of the fig tree. (Cf. Mt. 24. 32, 33; Lk. 21. 29-31.)

28 Now learn a ^dparable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the ^eangels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

Watchfulness in view of the return of the Lord.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to ^fevery man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at mid-

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^a Election (corporate) Acts 13.17. (Deut. 7.6; 1 Pet. 1.2.)

^b Christ (Second Advent.) Lk. 12.35-40. (Deut. 30.3; Acts 1.9-11.) See Mt. 8.20, note.

^c Heb. 1.4, note.

^d Parables (N.T.) vs. 28.29,34-37; Lk. 5.36,37. (Mt. 5.13-16; Lk. 21.29-31.)

^e Mt. 25.14.

^f Mt. 24.42; 25.13; 1 Pet. 1.13.

^g Mt. 21.17; 26.6; Lk. 7.37; John 12.1.

^h Mary of Bethany.

ⁱ See Mt. 26.7, note.

^j Gr. *denarius*. A denarius was = 8 1-2 d., 17 cents.

^k Deut. 15.11; Mt. 26.11; John 12.8.

^l Cf. John 19.40.

^m Mt. 26.13.

ⁿ Gospel. Mk. 16.15. (Gen. 12.1-3; Rev. 14.6.)

^o i.e. earth.

^p Psa. 41.9; 55.12-14; Mt. 10.2-4.

night, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, ^qWatch.

CHAPTER 14.

The plot to put Jesus to death
(Mt. 26. 2-5; Lk. 22. 1, 2).

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

Jesus anointed by Mary of Bethany
(Mt. 26. 6-13; John 12. 1-8).

3 ^rAnd being in Bethany in the house of Simon the leper, as he sat at meat, there came a ^swoman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his ^thead.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred ^upence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 ^vFor ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to ^wanoint my body to the burying.

9 Verily I say unto you, ^xWhere-soever this ^ygospel shall be preached throughout the whole ^zworld, *this* also that she hath done shall be spoken of for a memorial of her.

Judas covenants to betray Jesus
(Mt. 26. 14-16; Lk. 22. 3-6).

10 And ^{aa}Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray *him*.

The preparation of the passover
(Mt. 26. 17-19; Lk. 22. 7-13).

12 And the ^afirst day of unleavened bread, when they ^bkilled the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And whosoever he shall go in, say ye to the goodman of the house, The ^cMaster saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and ^dfound as he had said unto them: and they made ready the passover.

The last passover (Mt. 26. 20-24; Lk. 22. 14, 21-23; John 13. 18, 19).

17 ^eAnd in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which ^feateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dipperth with me in the dish.

21 ^gThe Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! ^hgood were it for that man if he had never been born.

Jesus institutes the Lord's Supper (Mt. 26. 26-29; Lk. 22. 17-20; 1 Cor 11. 23-26)

22 And as they did eat, Jesus took bread, and blessed, and ⁱbrake it, and gave to them, and said, Take, ^jeat: this is my body.

23 And he took the cup, and ^kwhen he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the ^mnew ⁿtestament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until ^othat day that I drink it new in the kingdom of God.

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a Ex.12.8.

b sacrificed.

c John 13.13.

d John 16.4.

e For the order of events on the night of the last passover, see Mt. 26.20, note.

f Psal.41.9.

g Cf. Acts 2.23; Rom.9.19-23.

h Mt.18.6.

i Lk.24.30.

j 1 Cor.10.15, 16; 11.23,24; 1 Pet.2.24.

k 1 Cor.11.24,25.

l Lev.17.11; 1 Cor.10.16; Heb.9.14-22.

m Covenant (new). Lk. 22.20. (Isa.61.8; Heb.8.8-12.)

n covenant.

o Isa.25.6-9; Ezk.34.23, 24; 37.21-28; Joel 3.17-20; Amos 9.13-15.

p Or, psalm Cf. Neh.8.10; Psal.47.6,7; 150.1-6.

q Zech.13.7

r Mk.16.7.

s Mt.26.33, Lk.22.31, John 13.36.

t Cf.v.50.

u Mt.17.1, 26.37; Mk.5.37, 9.2, 13.3; Lk.8.51; 9.28; 22.8; John 18.15.

v Isa.53.4-6; Mt.27.46; John 12.27

w Mt.26.39, note on the meaning of the cup.

x John 4.34.

y Lk.21.36, Eph.5.18.

z Rom.7.18, 21-24; Jude 23, note.

Peter's denial foretold (Mt. 26. 31-35; Lk. 22. 31-34; John 13. 36-38).

26 And when they had sung an ^ahymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is ^bwritten, I will smite the shepherd, and the sheep shall be scattered.

28 ^cBut after that I am risen, I will go before you into Galilee.

29 But ^dPeter said unto him, Although all shall be offended, yet ^ewill not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, ^feven in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. ^gLikewise also said they all.

The agony in the garden. (Cf. Mt. 26. 36-46; Lk. 22. 39-46; John 18. 1.)

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he ^htaketh with him Peter and James and John, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My ⁱsoul is exceeding sorrowful unto death. tarry ye here, and watch.

The first prayer. (Cf. Mt. 26. 39; Lk. 22. 41, 42.)

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things ^jare possible unto thee; take away this ^kcup from me: ^lnevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 ^mWatch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the ⁿflesh is weak.

The second prayer. (Cf. Mt. 26. 42; Lk. 22. 44.)

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

The third prayer. (Cf. Mt. 26. 44.)

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the ^ahour is come; behold, the Son of man is betrayed into the hands of ^bsinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

The betrayal and arrest of Jesus (Mt. 26. 47-56; Lk. 22. 47-53; John 18. 3-11).

43 And immediately, while he yet spake, cometh ^cJudas, one of the twelve, and with him a great ^dmultitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 ^eAnd as soon as he was come, he goeth straightway to him, and saith, ^fMaster, master; and kissed him.

46 And they laid their hands on him, and took him.

Peter smites with the sword and follows afar off. Jesus forsaken by all (Mt. 26. 51-56).

47 And one of them that stood by ^gdrew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and ^hwith staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they ⁱall forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about ^jhis naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

Jesus is brought before the high priest and Sanhedrin (Mt. 26. 57-68; John 18. 12-14, 19-24).

53 ^kAnd they ^lled Jesus away to the high priest: and with him were

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^a John 17.1.

^b Sin. Rom.3. 23, note.

^c v.10.

^d Psa.3.1.

^e And, coming, instantly stepping forward to him, he said, Rabbi, rabbi! and eagerly kissed him.

^f Never once in the Gospel record does Judas Iscariot call Jesus Lord. He was the first Arian amongst the professed followers of Jesus. No one can in reality say that Jesus is Lord, but by the Holy Ghost (1 Cor. 12.3), but it is possible to use the term as an empty formality without believing the Lordship of Christ; Mt.7. 21; 25.11,12.

^g Cf.v.31.*

^h Mt.26.57, note on order of events on the day of the crucifixion.

ⁱ John 18.13.

^j See v.68; Mt.26.3.

^k court.

^l John 2.19; Mt.26.61; Mk.15.29.

^m Mt.26.63; Lk.22.67.

ⁿ Isa.53.7.

^o Rev.3.21; Mt.24.30,31; 25.31; Lk.1.31-33.

^p Num.14.6, 7; Acts 14. 13,14.

^q John 10.33.

^r Isa.50.6; 52. 14, note; cf. Rev.20.11.

^s Mt.26.68; Lk.22.64.

^t Lit. with heavy blows take him.

assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, ^ueven into the ^vpalace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him ^wsay, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what ^xis it ^ywhich these witness against thee?

61 ^zBut he held his peace, and ^{aa}answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man ^{ab}sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest ^{ac}rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the ^{ad}blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to ^{ae}spit on him, and to cover his face, and to buffet him, and to say unto him, ^{af}Prophecy: and the servants ^{ag}did strike him with the palms of their hands.

Peter denies his Lord (Mt. 26. 69-75; Lk. 22. 56-62; John 18. 16-18, 25-27).

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ^aAnd when he thought thereon, he wept.

CHAPTER 15.

Jesus sent before Pilate (Mt. 27. 1, 2, 11-15; Lk. 23. 1-7, 13-18; John 18. 28-40; 19. 1-16).

AND straightway in the morning the chief priests held a ^bconsultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate ^casked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, ^dAnswerest thou nothing? behold how many things they witness against thee.

5 ^eBut Jesus yet answered nothing, so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

Not Jesus but Barabbas (Mt. 27. 16-26; Lk. 23. 16-25; John 18. 40).

7 And there was *one* named Barabbas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him* to *do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for ^fenvy.

11 But the chief priests moved

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^a Lit. *having thought thereon was weeping.*

^b Psa. 2.2; Mt. 27.1, Lk. 23.1; John 18.28; Acts 2.23; 4.27.

^c Mt. 27.27-32. ^d Cf. John 19. 10.

^e Isa. 53.7.

^f See Mt. 5. 22; 21.38;

John 12.19.

^g Acts 3.14.

^h Psa. 2.6;

Jer. 23.5;

Lk. 1.31-33;

Acts 5.31;

15.14-17.

ⁱ Isa. 53.9.

^j Isa. 53.8.

^k Or, *the court which is the judgment-hall*

^l *planted*

^m Gen. 3.17,

18; cf.

2 Cor. 5.21;

Gal. 3.13.

ⁿ *Joy to thee!*

^o *King of the Jews!*

^p *And they were striking him on the head with a reed, and spitting on him.*

^q Isa. 50.6;

Zeek. 13.7.

^r Mt. 27.32;

Lk. 23.26.

^s Mt. 27.33-44;

Lk. 23.33-43;

John 19. 17-24.

^t The stupefying drink usually given to those crucified.

^u Cf. John 18.11.

^v For order of events at the crucifixion, see Mt. 27. 33, *note*.

^w Psa. 22.18.

^x Cf. John 19. 24.

^y Cf. John 19. 14. John uses the Roman, Mark the Hebrew computation of time.

^z See Mt. 27. 37, *note*.

^a Isa. 53.9,12;

Lk. 22.37.

the people, that he should rather ^arelease Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the ^bKing of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, ^cwhat evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be ^dcrucified.

Jesus crowned with thorns (Mt. 27. 27-31).

16 And the soldiers led him away into ^ethe hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and ^fplatted a crown of ^gthorns, and put it about his *head*,

18 And began to salute him, ^hHail, King of the Jews!

19 ⁱAnd they ^jsmote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 ^kAnd they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and ^lRufus, to bear his cross.

22 ^mAnd they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to ⁿdrink wine mingled with myrrh: ^obut he received *it* not.

Jesus crucified (Mt. 27. 33-56; Lk. 23. 33-49; John 19. 17-37).

24 ^pAnd when they had crucified him, they ^qparted his garments, ^rcasting lots upon them, what every man should take.

25 And it was the ^sthird hour, and they crucified him.

26 And the ^tsuperscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 ^uAnd the scripture was ful-

filled, which saith, And he was numbered with the transgressors.

29 ^aAnd they that passed by railed on him, wagging their heads, and saying, ^bAh, thou that destroyest the temple, and buildest it in three days.

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests ^cmocking said among themselves with the scribes, ^dHe saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may ^esee and believe /And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, ^fsaying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and ^ggave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and ^hgave up the ghost.

38 And the ⁱveil of the temple was rent in twain from the ^ktop to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

The entombment (Mt. 27 57-61; Lk. 23. 50-56; John 19. 38-42).

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 ^jJoseph of Arimathæa, an hon-

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^a Psa. 22. 6, 7, 109. 25.

^b John 2. 19, 20, 21.

^c Psa. 35. 16; Isa. 28. 22; Jer. 23. 1-6; Mt. 3. 7, 23. 33, Lk. 18. 32.

^d Lk. 7. 14; John 11. 43 Cf. John 3. 14, 15 with Heb. 9. 22.

^e Cf. John 20. 29. Also Lk. 16. 31; Acts 6. 7; Rom. 3. 3; 1 Tim. 2. 13; 1 Pet. 1. 8.

^f Cf. Mt. 27. 44. Lk. 23. 39, 40.

^g Psa. 22. 1 Cf. Psa. 88. 14.

^h Psa. 69. 21

ⁱ See Mt. 27. 50, note

^j Ex. 26. 31. 33, Lev. 16. 1, 2, Heb. 9. 6, 8; 10. 14-22.

^k God rent it down, it was rent from the top Christ having made atonement and glorified God, the way into the holiest was now made manifest. Cf. Heb. 9. 8, 24; 10. 19-22.

^l Mt. 27. 57-59; Lk. 23. 50; John 19. 38.

^m Isa. 53. 9.

ⁿ See Mt. 1. 16, note.

^o Mt. 28. 1; Lk. 24. 1; John 20. 1.

^p Mt. 28. 2. Cf. Ex. 14. 13-16.

^q *Jesus ye seek—the Nazarene, the crucified—He arose! He is not here! The tone is of triumph.* Cf. Psa. 2. 4.

^r Lk. 7. 11-15; Psa. 16. 8-11; 22. 24; 71. 20; Isa. 26. 19.

^s Mk. 14. 28.

ourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and ^mlaid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and ⁿMary the mother of Joses beheld where he was laid.

CHAPTER 16.

The resurrection of Jesus Christ and the events of that day. (Mt. 28 1-15; Lk. 24. 1-49; John 20 1-23).

AND ^awhen the sabbath was past, Mary Magdalene, and ^bMary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 ¹And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, ^pWho shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ^qYe seek Jesus of Nazareth, which was crucified: he is ^rrisen; he is not here: behold the place where they laid him.

7 But go your way, ^{tell} his disciples, and Peter that he goeth before you into Galilee: there shall ye see him, ^sas he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they

¹ For the order of events on the day of the resurrection, and for the order of our Lord's appearances after His resurrection, see Mt. 28 1, 9, *notes* 1 and 2.

trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 ¹Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he ^bappeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 Afterward he appeared unto the ²eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

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^a See Mt. 28, 9, note.

^b Lk. 24.13-35.

^c i.e. *earth*.

^d Gospel. Lk.

(Gen. 12.1-3; Rev. 14.6.)

^e Rom. 1.16, note.

^f i.e. *condemned*.

^g Acts 4.29-31; 5.12.

^h Acts 16.18.

ⁱ Acts 2.4.

^j Acts 28.3-6.

^k 2 Ki. 4.39-41

^l Acts 9.32-35.

^m Lk. 24.50-53; Eph. 4.8-10.

ⁿ Acts 3.13; Heb. 2.4.

15 And he said unto them, Go ye into all the *world*, and preach the ^dgospel to every creature.

16 He that believeth and is baptized shall be *saved*; but he that believeth not shall be *damned*.

17 And these ²signs shall follow them that believe; In my name shall they cast out ^bdevils; they shall speak with *new* tongues;

18 They shall take up ³serpents; and if they drink any ^kdeadly thing, it shall not hurt them; they shall lay hands on the *sick*, and they shall recover.

The ascension (Lk. 24. 50-53; Acts 1. 6-11).

19 So then after the Lord had spoken unto them, he was ^mreceived up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord ⁿworking with *them*, and confirming the word with signs following. Amen.

¹ The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Irenæus and Hippolytus in the second or third century.

² A collective term, equivalent to "The Sanhedrin," "The Commons," not necessarily implying that eleven persons were present. See Lk. 24. 33; 1 Cor. 15. 5; and cf. Mt. 28. 16, where "eleven *disciples*" implies a definite number of persons.

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

**Christian Conversions - According to the Bible -
Can NEVER be forced .**

**Any Conversion to Christianity which would be
"Forced" would NOT be recognized by God. It is in
His True and KIND nature, that those who come to
Him and choose to believe in Him, must come to
Him OF THEIR OWN FREE WILL .**

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

**The right to join together and express one's
belief**

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days¹.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want . Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

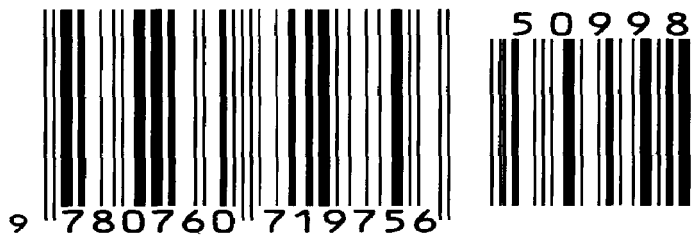
It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

ISBN



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Individual
Human Branding

بسم الله الرحمن الرحيم

الحمد لله

الحمد لله الذي هدانا لهذا

ما كنا لنهتدي لولا

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسماء اسفار العهد الجديد وعدد اصحابها

٦	•	•	•	١ تيموثاوس	٢٨	•	•	اصحاحاته	انجيل متى
٤	•	•	•	٢ تيموثاوس	١٦	•	•	"	انجيل مرقس
٢	•	•	•	تيطس	٢٤	•	•	"	انجيل لوقا
١	•	•	•	فليمون	٢١	•	•	"	انجيل يوحنا
١٢	•	•	•	العبرانيين	٢٨	•	•	"	اعمال الرسل
٥	•	•	•	يعقوب	١٦	•	•	"	رومية
٥	•	•	•	١ بطرس	١٦	•	•	"	١ كورنثوس
٢	•	•	•	٢ بطرس	١٢	•	•	"	٢ كورنثوس
٥	•	•	•	١ يوحنا	٦	•	•	"	غلاطية
١	•	•	•	٢ يوحنا	٦	•	•	"	افسس
١	•	•	•	٢ يوحنا	٤	•	•	"	فيلبي
١	•	•	•	يهوذا	٤	•	•	"	كولوسي
٢٢	•	•	•	رؤيا يوحنا	٥	•	•	"	١ تسالونيكي
				وجميعها سبعة وعشرون مدوناً	٢	•	•	"	٢ تسالونيكي

انجيل متى

الاصحاح الاول

١. كتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم* ٢. ابراهيم ولد اسحق. واسحق ولد يعقوب. ويعقوب ولد يهوذا واخوته. ٣. ويهوذا ولد فارص وزارج من ثامار. وفارص ولد حصرون. وحصرون ولد ارام. ٤. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون. ٥. وسلمون ولد بوعز من راحاب. وبوعز ولد عويد من راعوث. وعويد ولد يسي. ٦. ويسي ولد داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٧. وسليمان ولد رحبعام. ورحبعام ولد اييا. واييا ولد آسا. ٨. وآسا ولد يوشافاط. ويوشافاط ولد يورام. ويورام ولد عززيا. ٩. وعززيا ولد يوatham. ويوatham ولد احاز. واحاز ولد حزقيا. ١٠. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون ولد يوشيا. ١١. ويوشيا ولد يكنيا واخوته عند سبي بابل. ١٢. وبعد سبي بابل يكنيا ولد شالتيئيل. وشالتيئيل ولد زربابل. ١٣. وزربابل ولد ايهود. واييهود ولد اليقيم. واليقيم ولد عازور. ١٤. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد اليود. ١٥. واليود ولد اليعازر. واليعازر ولد متان. ومتان ولد يعقوب. ١٦. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يدعى المسيح* ١٧. فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سبي بابل اربعة عشر جيلاً. ومن سبي بابل الى المسيح اربعة عشر جيلاً.

١٨. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا ووجدت حبل من الروح القدس* ١٩. فيوسف رجلاً اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سراً* ٢٠. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس. ٢١. فستلد ابناً وتدعوا اسمه يسوع. لانه يخلص شعبه من خطاياهم* ٢٢. وهذا كله كان لكي يتم ما قيل من الرب بالنبى القائل. ٢٣. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا.

٢٤. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٥. ولم يعرفها حتى ولدت ابنها البكر. ودعا اسمه يسوع.

الاصحاح الثاني

١. ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب
پیمان تازه
خداوند و راننده ما
عیسی مسیح
که از لسان اصلی یونانی
به فارسی
ترجمه کرده
افضل الفضلا المسیحیّه
هنری مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه
باعانت مجمع مشهور به بیبل سوسیټی
کرت سټیم بدار الطباعه بنده کمترین رچارد واطس
انگلیسی مطبوع کردید

۱۸۳۷

میخه

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible. Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the* 1800s - from the Bible, page after page, verse after verse - see for yourself.].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

